T. 7. 27 66

THE PERIOD OF THE GRAND CONSPIRACY.

Delivered in Two

SERMONS.

The Desire of Nations,
Preached on the Fast Day,
April 6. 1660.

The Second,

The Joy of Nations,
Preached on the Thanksgiving
Day, June 29. 1660.

By JOHN ALLINGTON, Author of the *Grand Conspiracy.*

Omne sub regno graviore regnum est res Deus nostras celeri citatus turbine versat. Senec.

LONDON:
Printed by *J. Grismond.* 1663.

Sit hæc Periodus. Fiat Deſiderium & Exultatio.ut ſit & fiat. Fiat Impreſsio.

Novemb. 6. 1662.

M. Franck S. T. P. R. in Chriſto Patri. D. Ep. Lond. à Sacris Domeſticis.

J. J. 766

THE PERIOD OF THE GRAND CONSPIRACY.

Delivered in Two

SERMONS.

The Desire of Nations,

Preached on the Fast Day, April 6. 1660.

The Second,

The Joy of Nations,

Preached on the Thanksgiving Day, June 29. 1660.

By JOHN ALLINGTON, Author of the *Grand Conspiracy.*

Omne sub regno graviore regnum est res Deus nostras celeri citatus turbine versat. Senec.

LONDON:
Printed by *J. Grismond.* 1663.

TRINITY COLLEGE
LIBRARY
CAMBRIDGE



To the Right Worſhipful
Sir *THOMAS TREVOR*,
Knight and Baronet, and
one of the Honorable Order
of the Bath.

SIR,

FOr a deed which I might have choſen whether or no I would have done, it ſeems ſomewhat uncouth to make any manner of Apology, for I might have ſaved both labours; and therefore I ſhall not make uſe of that Hackny Stale (which hath not been wanting) Importunity of Friends; *Nor ſhall I colour*

my Design with any pretext of more Consequence, than the thing is.

The naked truth, or reason then, why these two Sermons see the light, it is a desire I had (which Nature it self prompts every Agent to) opus perficere, *to finish what I had begun, and indeed to bless God who before my own, hath brought,* A Period to the Grand Conspiracy.

It was (I profess) a great Alleviation of my sufferings, to meditate the Parallel between my Saviour and my Soveraign; His great Example silenced all murmurs! and since it hath pleased God to restore him in

the

the greateſt, and nigheſt capacity this State affords; ſince we enjoy him in his Lively Image; ſince there ſits upon the Throne, Carolus nulli niſi Patri ſecundus,

A ſecond to that glorious Martyr, Quis tam ferreus ut teneat ſe? *who can be ſo Stoical as not to rejoyce, and be exceeding glad? And indeed I never hope to ſee a gladder land, then I ſaw upon this account!*

Nor truly did I onely ſtand by, and obſerve, but even then as early as any, theſe two Sermons, even as they are now preſented, were then preached; But I conceived the Muſick was

too loud then, for a plain song to be heard in, and the tinkling of a Cymbal is best spared, when Trumpets, Shaumes, and Sackbuts sound up their stronger Elegancies; for which cause I have chosen a stiller hour, and indeed therefore a longer day, that I might take due measure of my own affections, and make some trial, whether my hopes or my Soveraign, were the bottom of my joy. And,

Right Worshipful, it was meet, yea very meet, that I should delay, and proportion my intentions even to your leasure; it was meet I should give you the full liberty of that general Tryumph, before any thing

of

of mine ſhould call you off: For next to the happy arrival of our Gracious Soveraign Lord the King, I am bound to bleſſe God for you; for you, whoſe Bounty did ſurprize my hopes; for you, who guilded my blacker letters, and feared not to be an Obadiah *to the Prophets of the Lord, in the ſaddeſt times.*

Ever muſt my prayers be, Good luck have thou with thine Honour, *even with that Honour, which was the undoubted evidence of more Loyalty, than Ambition, when your noble Choice was, rather in a minorated degree of Honour to Attend, then to be onely a thrifty Spectator at the Co-*

ronation of your Soveraign.

The Grand Conspiracy, *and the* Continuation *of it, when they durst not see light, they had the light of your Countenance; and therefore, I doubt not but this Happy* Period *it shall be received by you, as the first Fruits of his Gratitude, who is bound to proclaim himself,*

From your bounry and my Vicarige of *Lemington Hastings*, Jan. 30. 1662.

Your most obliged kinsman and Chaplain, in all Holy Duties, ready at your Service,

Joh. Allington.

2 Sam. 19. v. 9, 10.

And all the people were at ſtrife through all the Tribes of Iſrael, ſaying, The King ſaved us out of the hands of our enemies, and out of the hands of the Philiſtines, and now is fled out of the land for Abſolon.

And Abſolon whom we anointed over us is dead in battle, and therefore why ſpeak ye not a word of bringing the King back!



Aſts and Feaſts abſtractedly conſidered, they are but cyphers upon Gods account, nor are they ever more then what their real end and deſign can make them. For to Faſt for ſtrife and debate; *To Faſt to ſmite with the fiſt of wickedneſs*, that is to carry on an uſurped Intereſt, this God diſclaims, *ye ſhall not ſo faſt!* Iſay 58.

Thoſe who have no Law but their fiſts,

Serm. 7. fists, nor no evidence but their swords! Those whose hands are full of Blood! such, they cannot lift up pure hands, such are in no tune to finde, though they pretend to *seek the Lord*, their unjust fulness spoyls and pollutes all Fastings.

But the same God who disclaims such a Fast, professeth a Fast there may be, which he will own; He will Isay 58.6. own that Fast, which is, *To loose the Bands of wickedness, to undo the heavy burthens, and to let the oppressed go free, and that ye break every yoke.* Now truely our Day of Humiliation seemeth clearly to aim at these ends: For to disband an *Army* that eat up and oppress a Country, comes very nigh to loosing of the *Bands of wickedness*! To take off *Decimations, Sequestrations, all illegal Impositions*, this comes very nigh, to *undoing of the heavy burthens!* to release those, who without hearing, have endured many years imprisonment; to release those who have been *secured*, onely for Conscience, and a good Cause, what is this, but to *let the oppressed go free* and to reconcile dissenting Parties

to make up Breaches, and to unite us Brethren, *What is this but to break every yoak?* *Serm.* 7.

So that Fasting and Prayer aiming at *these ends*, are such, as we need not fear the All-seeing Eye! To Fast and Pray for such purposes, it is (God himself the witness) a Fast *which he hath chosen*! to Fast and Pray for the settlement (not of crackt and usurped Titles, but) of a *Nation*! to Fast and Pray that *Glory may dwell in our Land*, that Mercy and Truth may meet, and Righteousness and Peace may kiss! this is the Fast which God hath chosen. Psal. 65. 9, 10.

Now, though Fasting and Prayer are excellent motives, and Dispositions for Gods blessing, and for Gods assistance; yet unless we also *Act*, as well as *Fast*, and do as well as pray, the ends we fast and pray for, will never come unto us.

Whereas then the great end, that all good Men aim at, is the settlement of *Peace and Government*, not upon the sandy Bottoms of Faction and Selfishness, but the Rocky Base of *Truth and Righteousness*; I know no

Serm. 1. no better expedient, then to set before you a people in a like Condition, A people, whose good King was fain to fly, and fly *out of the land too*; And that for fear of an usurper, for fear of one who had a potent Army on foot against him! For the Text saith, *The King is fled out of the land for Absolon!*

Now whilst it was thus in Israel, though *Absalons* party had the *Royal City* in their possession, had *Amaza* and an Army on foot, yet they conceived a *Scepter* was blunter then a *Sword*, and a *King* (though out of the Land) more to be embraced then a *General* in the City, and therefore upon debate, consultation, and sending throughout all the Tribes, the result was, *And all the people were at strife, through all the Tribes of Israel, saying, the King saved us out of the hands of our enemies, and out of the hands of the Philistins, and now is fled out of the land for Absolon. And Absolon whom we anointed over us, is dead in battle; and therefore, why speak ye not a word of bringing back the King?*

Now

Now these words, with the Consequents upon them, cannot well be understood, without we briefly relate the story, what it was occasioned, and what it was that brought *David* into all these troubles: Now to that end know we must, *David* walking *upon the roof of the Kings house*, had the unhappy sight of a beautiful Woman, lying too naked to his view, *Bathsheba* with bathing her body, enflamed his, and indeed so lustfully and wretchedly fired his soul, that as if the eyes of him, who made the eye, had been blinded in the clouds, *He sends messengers*, and takes to his bed, even the Darling of anothers bosom, the wife of *Uriah* the Hittite. *Serm.* 1. 2 Sam. 11.

Upon this she conceives with childe, and upon this conception, his soul soul, travelleth with *fresh mischief*, conceiveth sorrow, and brings forth *a more sad ungodliness*, for he sends for the Husband to conceal the shame, sends for *Uriah*, that lying with his wife, the adultry might be smothered. But his better soul to the shame of thousands of Christians Verse 6.

Now

Serm. 7. stians at this day) was so affected with the publick calamity, both of Church and State, that he would by no means be solicited to private contentments, and personal joys; for he said unto *David*, *The Ark, and Israel, and Judah abide in Tents; And my* Verse 11. *Lord Joab, and the servants of my Lord are encamped in the open fields, shall I then go into my own house to eat and to drink, and to lie with my wife? As thou liveſt, and as thy soul liveth, I will not do this thing.*

In these days of ours, few (I doubt very few such *Uriahs* are to be found few who prefer a publick to a private interest! Most men now adays study ing, and minding *their own*, tha so that be safe, let *the Ark* be when it will; let *Israel* and *Judah* sink o swim, if they can eat and drink, an enjoy their *Bathshebas*, all is we with them; so that all that most me care, or seek after, it is their ow selves!

Now well had it been with *David* had *Uriah* been of such a tempe for then he had had a Father to h *Bastard*, and a cloak for his Adulter

b

but this Religious soul, could not sport himself, in time of a *publick calamity*, could not indure to solace himself at home, whilst Church and State were languishing, and oppressed in the fields: And therefore *David* (now forgetting that God had eyes) he proceeds from adultery to murther, and being *Uriah* would not go and lye with his Wife, he writes to *Joab* to cause him to lye by the cold walls of *Rabbah*. *Serm.* 7.

But the just God, *whose eyes are in every place, beholding both the evil and the good*; He so severely beheld, and looked upon this evil, that by his Prophet *Nathan* he sends him word, he should smart for it even to a circumstance! For, 2 Sam. 12.

Being he had dared to take to his bed the wife of another man, the prophet plainly tells him, another should go to bed to his wives; Being he, a publick person, had *secretly* done so foul an act, the prophet tells him his wives should be adulterated *openly*, before all *Israel*, and even in the sight of the Sun! yea, whereas he had dared by an unjust sword to slay a Subject, Verse 11. 12.

Serm. 1. Verse 10. ject, God sends him word, *The sword shall never depart from thy house!* And indeed all this was verified in his rebellious Darling, in his lovely son, his son *Absolon*. For first, having made the Royal City too hot for him, when himself came thither (as if Incest had been an high piece of Gallantry) a

2 Sam. 16. 22. *tent was spread on the top of the house, there went he in to his Fathers Concubines, and that in the sight of the Sun and Israel.*

An Observation that seems to me to give a great check, and restraint to all Rebellion; for what need the Subject to wrest the Sword out of a Kings hand, when you see both the *eye*, and *hand* of God is severely upon an oppressing King! Why should there be in the soul any rebellious machinations against a Soveraign, when God is so great a Patron of the *Subjects interest*, that he spareth not a King after his own heart, if his heart shall dare to do thus?

Ahab, He by the instigation of a lewd Queen, did once invade the Interest of a Subject, *poor Naboths vine-*

1 Kin. 21. 11. *yard!* But he and his whole line was accused

accurſed for it! *Behold I will bring evill upon thee, and will take away thy poſterity, and will cut off from Ahab him that piſſeth againſt the wall.* *David*, a better King, for daring to adulterate *one wife*, had no leſs then *ten of* his own proſtituted! and for daring to murther *a ſubject* by the ſword of the children of *Amnon*; he had a *Son* murthered, and that by a Son too! *Amnon was ſlain by Abſolon*! Yea being he dealt treacherouſly with *Uriah*, God permits his *own Son*, the Son of his Love, his Fondling, his *Abſolon* to *deal ſo traiterouſly*, that as the Text ſpeaks, *David* was *glad to fly out of the land for Abſolon!* Thus exact is God in beholding, and in avenging what Kings unkingly, or unjuſtly do unto their Subjects! *David*, who whilſt yet a ſtripling ſlew the *Formidable Goliah*! *David*, who moſt ſucceſsfully fought the *Lords Battles!* *David*, whom the men of *Iſrael*, in the Text, profeſſe, *ſaved them out of the hands of* their enemies, and out of *the hands of the Philiſtines!* even *he*, when God would avenge the injury of a ſubject, durſt not hold out his Royal

Serm. 1. 1 Kin. 21. 21.

2 Sam. 12. 16.

2 Sam. 13. 38.

Serm. 7. Royal City against a *Rebel*, durst not hold up his hand against a puny! for *Now he is fled out of the land for Absolon.* And so we are brought to the very Text it self, to consider, how the Israelites wanted, and how they valued a King in exile; even so much, that *All the people were at strife, throughout all the tribes of Israel, saying, The king saved us*, &c.

In these words there are of distinct Consideration, { 1. *People.* 2. *David.* 3. *Absolon.*

The People must have a double Consideration:

1. As a misinformed people. And that implied in these words, *Absolon whom we anointed.*

2. As transformed, and become new men, *And so all the people were at strife, through all the tribes of Israel.*

3. What they strove for: the restitution of their injur'd and banisht Soveraign; for that's clear in these words, *Therefore why speak ye not a word of bringing the King back!*

4. The Motives and Inducements, and that's insinuated in the compatison of *David* with *Absolon*, his Victories

stories with the others Rebellion, *The King saved us out of the hand of the Philistines.* And shall we suffer him to be exiled for *Absolon*, to be fled out of the land, or kept out of the land for *Absolon*? *Serm.* 7.

First, Let us look upon the *People as misinformed*, which they indeed most foully were, or they would never have said what here they confess, *Absolon whom we anointed.*

God, who is the God of Order, and who indeed by the power of order keeps all together, in order to the preservation of the great Bodies of Church and State, he hath placed every Man, as he hath every Member in the Body Natural, that is, not all to the same, but every one to its proper office. For, as he hath not made the *Foot* to be the *Head*, nor the *Ear* to be the *Eye*, nor the *Eye* to be the *Hand*; even so in the mystical, or the politick Body, God hath not made every man for every imployment; for he hath made some high, and some low, some to obey, and some to rule, some to be publick, and some to be private persons!

Serm. 1. sons! some to be *Magistrates*, some to be *Ministers.*

Yea, of publick persons he hath so ordered it, that a man may be publick to one, and yet but a private person to another Function. As for instance; under the Law *Aaron* the Priest of God, as to sacrifice, atonements and holy Duties, he was a publick person; but in point of Government, and secular affairs, there no such, nor more then a private person.

Uzziah, because a King, in order to politick, and secular affairs, he was a publick person, but in order to Sacrifice and temple-Duties, there no such man; even so at this day, a *Magistrate*, as to things of secular and legal consequence, he is a publick person, but to *Ministerial* and holy Duties, he is nothing so; for, he who may make a *mittimus*, cannot give an *obsolution*, and he who may administer *Justice*, hath no power to administer *a Sacrament.*

Now if it be so that the God of Order, hath not confusedly given unto all men, the power of all Actions, con-

consider then we must, *to whom* God gave the power of anointing princes: If to the people, then they might well say, *Absolon whom we anointed.* But if never so! if the people had no more power to anoint, then the Priest had in *kingly offices*, or the Magistrate in the Ministry, then these words *Absolon whom we anointed*, it must needs be the voice of a deluded, usurping, and misinformed people. *Serm.* 1.

Psal. 82. 6. *I have said ye are gods.* If the power of anointing Kings were in the people, then it should have been said, Not I, *But we have said, ye are gods.* And if Kings were the extracts of the people, then it could not be, as in that verse it followeth, And *all of you are children of the most high.* But all of you are of our creation, all of you are *Filii terræ*, children of the earth, of the vulgar and most low. But God who but knoweth, he is so declarative upon this account, that he saith, *Touch not mine anointed, and do my prophets no harm.* Kings (saith God) they are mine anointed; If now Kings be Gods anointed, certainly then the power of anointing Kings, is Psal. 105. 15.

onely

Serm. 7. onely in their hands to whom God committed it; and that you shall finde it hath ever been to Priests and Prophets.

The first King that ever God owned, it was *Saul*, and we finde *Samuel the*
1Sa.10.1. *priest of the Lord took a vial of oyl, and powred it upon his head, and kissed him*: whence it appears *Samuel*, and not the people, anointed *Saul*.

The second King, he was the person in my Text, and of him we finde
Psalm 85. 20. it thus written, *I have found David my servant, with my holy oyle have I anointed him.* Now God (we know) did not pour out oyle upon him, God did not come down from heaven, and personally appear for to anoint him, but God commanded *Samuel*, and
1Sam.16. 13. *Samuel took the horn of oyl, and anointed him in the midst of his brethren.*

Now what *Samuel* did to *Saul*, and *David*, the like did other Prophets and Priests to succeeding Kings.

1 Kings 1. 39. *Zadock the priest took an horn of oyle out of the tabernacle and anointed Solomon, and they blew the trumpet, and all the people said, God save the king.*

2 Kings

2 Kings 9. *Elisha* sends a yong Prophet with Commission to take a box of oyle, and pour it on the head of *Jehu*, and say, *Thus saith the Lord, I have anointed thee king over Israel.* *Serm.* 7. Verse 3.

And 2 Chron. 33. when *Jehoiada* the high Priest had set things in order to it, *He and his sons anointed Josiah, and said, God save the king.* And indeed in ordinary phrase, and account of Scripture, Kings are called the *Lords anointed*; but never the *anointed of the people.* Whereas then the people in the text say, *Absolon whom we anointed over us is dead!* That the people should presume to anoint a Soveraign; it was (you see) an invasion upon Gods Ordinance, an entrenchment upon the divine Prerogative! For onely Priests and Prophets were deputed to that honour, onely Priests and Prophets might pour oyl out upon the Lords anointed!

Whereas then the great desire of our Nation is, Peace and Settlement; certainly there can be no one greater endeavour to ward it, then a resolute confining all Men to their Proper Callings. 1 Thess. 4. v. 11. *Study to*

Serm. 7. *be quiet, and to do your own business.* Nothing makes more unquietness, then medling where men have nothing to do! The *people* hath nothing to do with the *Scepter!* The *Miter* hath no dispose of the *Crown!* The *Priest* hath nothing to do with the *sword!* The *Souldier* hath nothing to do with *Law-making!* Nor may *any that will*, as in *Jeroboams* days, take upon him a *Priestly office!* Kings are to be reverenced and obeyed, not to be made, or anointed by the People! For, *Absolon* to the worlds end will stand upon Record, a *Rebel*, for all the people in my text say, *Absolon whom we anointed over us.*

2 *Sam.* 15. If we look upon the beginning of *Absolons* Rebellion, we shall finde, *Absolon* made such a religious pretence of going unto *Hebron*, that those who attended on him, they thought they had gone to have done God service!

Verse 8. For, *Absolon* thus tells his Father, *Thy servant vowed a vow whilst I abode at Gesher in Syriah, saying, If the Lord shall bring me again indeed to*

Verse 7. *Jerusalem, then will I serve the Lord*

and

and pay my vowes in *Hebron*. Serm. 7.

In *Hebron* (as old *Lyra* observes) *Adam and Eve, Abraham and Sara, Isaac and Rebecca; Jacob and Leah*; all lye inter'd. And therefore in an honorable remembrance of those precious Reliques, *Hebron* in the days of *David*, it was accounted an holy, a religious place; and therefore *Absalon* pretending to be full of *Holy thankfulness*, for being recalled from his exile, restored to *Jerusalem*, and reconciled to his Father, he must needs to *Hebron*, that there, where his Father was first declared King, he might make publick manifestation of his holy rejoycing: And so, with this specious preference and shew of piety, he drew out of *Jerusalem* two hundred followers, of whom it is thus written, *They went in their simplicity, and knew not any thing*: So that I might very well say, those who said, *Absolon whom we anointed over us*, they were a misinformed people. In loc. Verse 11.

They went not out with any rebellious intent, or purpose, they went not out to head an Army, but out they went upon the score of *Religion*; out

Serm. 7. they went in their simplicity, and to do they knew not what: But, when engaged and drawn in by the *crafty*, then they were fain to do as they did, and to say as they said, when *Absolon and Achitophel* had wound them into their guilt, then there was no way but to strengthen his hands, and (now *his* was *their* interest) *to anoint Absolon.*

2 Chr. 33. 6. It is traditionally delivered, that whilst in the wicked reign of *Manasseh*, the *children passed through the fire in the valley of the son of Hinnom*, there was a delicate harmony made of Sackbuts, Cornets, Dulcimers, and all loud musick; And the reason was, that this *melody* might drown and conceal the sad, and *dismal shrieks*, that the frying children made in that cursed fire: Even so here, that the people which went out with *Absolon*, might not dream of raising a war, or sending for a general to head them, whilst the messenger was dispatcht away to fetch *Achitophel*, whilst yet the leaven of

2 Sam. 15. 12. conspiracy was but newly working *Absolon* falls to his pretended busi-

ness

ness, *pays his vows, and offers sacrifices*, whilst *Achitophel*, and the design was not yet ready, *Absolon* talks of nothing, but Reformation, Religion, Vows and Sacrifices, seeking God: But when *Achitophel* was come, when the close Committee had got together, and (as the Text saith) the *conspiracy grew strong*; when the Vows, and Covenants had done, what they were intended for, then they were like an *Almanack out of date*, laid aside, and a march commanded toward the Royal City; for though *Absolon* pretended *Hebron*, it was *Jerusalem* that he aimed; the first of the rebellion, was to drive the King from the City. Serm. 7.

Whereas then the great desire of all good people is, to have a settlement upon the foundations of *Truth and Righteousness*. Pray we must, that we have not such as was *Absolon* to be our leaders; such as shall pretend piety and reformation, when they no more intend it, then did he in *Hebron*: The Crown and Dignity, the Palace and the kingly Revenue: this was all that *Absolon* thought to

Serm. 7. compass; when in simplicity of heart, and under pious pretences, he drew a many, even of the Kings loyal subjects into *Hebron*.

Acts 3. Saint *Paul* exhorting the Jews, who had persecuted and crucified their King, to become Converts and Loyal for the future, useth
Verse 17. this argument, *And now brethren I wot that through ignorance ye did it, as did also your rulers.* Those who through ignorance, misinformation, and simplicity of heart, have conspired either against *David*, or the son of *David*; such the Apostle infers they have a very pardonable plea, and indeed so pardonable, that we read not that *David* put any mothers son to death upon that great rebellion; yea, albeit he returned upon his own terms, returned in conquest, returned with the sword in his hand; yet so merciful is a good King, that he gives an Act of Indemnity unto all, and spares even that rebel, who insulted upon a weeping
Verse 23. King, *The King said, and sware unto Shimei, thou shalt not dye.* And truly there was a great deal of Reason for abundant mercy; for they who

who had been a misinformed, became now a reformed people; they who in simplicity of heart went out against him, they, and thousands more with integrity of heart flocked, and came in unto him, for even *All the people were at strife, through all the tribes of Israel, saying, The King saved us out of the hands of our enemies, and he delivered us out of the hands of the Philistines.* *Serm.* 7.

All the people they now seemed to strive who should commend the King most, who should be forwardest in bringing him back to his royal City. And that's our next considerable.

II. *Israel*, or all the people under this notion, *a transformed people*, *transformed*, I dare not say *reformed*; for so ill an use even in our memories hath been made of Reformation, that till *reformation it self shall be reformed*, it will be *Mali nominis*, of an ill report.

For in the days of *Hen.* 8. when a Reformation onely was pretended, what did the Reformation of a Monastery signifie, but pull it down, and alienate the Revenue, convert that

Serm. 7. to common, which was given for holy use, convert that to the service of men, which was given for the service of God: so that to reform a Religious House, signified in those days a taking from them, whose designed life *was Fasting and Prayer*; and a giving it unto those, who would spend it in *chambering and wantonness*; a taking the maintenance from *Devotion and Piety*, to give it unto such, who would spend it in *Gallantry*, *Rioting*, *Drunkenness*, and to put to any; rather then that use which the Revenue was given for, V. 2. *Holy*, *Charitable*, *Religious*.

In these days of ours, what hath Reformation signified, but either *Extirpation*, or *Deformation*? For, to reform *Episcopacy*, what was it, but decry the *function*, *and sell their land*? to reform *Liturgy*, and the worship of God? what was it but a *suppression of that Form*, which was confirmd by the blood of martyrs, and to set up, what will never get into form, *extemporary rapsodies*, and abominable effusions? To reform *Innovations*, what hath it signified but the introduction of

of a *new Doctrine*, a *new Discipline*, a *new every thing*? To reform *Taxes*, *Burthens*, and Impositions, what hath it signified but the multiplication, and and the most *heavy aggravation of them*? And as for the *reformation of Religion*, what hath that signified, but an open *toleration of all* but the true reformed Religion? and therefore where reformation is grown *scandalous, and ambiguous*, I choose rather to say, *a transformed*, then a reformed people, proportionable to that of Saint *Paul*, *Be ye not conformed to the world, but transformed in the renewing of the mindes*: And thus were this people; for it was the renewing and the change of minde that begat this Loyal strife, which in these words we are to speak on, *All the people were at strife, through all the tribes of Israel.* Serm. 7. Rom 12. 2.

It hath been said of old, *Vox populi, vox Dei*, the voice of the people is the voice of God, and indeed when God is the ultimate design in it, it is so. Now to make a voice to be the voice of the people, and that voice of the people to be the voice of God,

Serm. 7. there must be a concurrence of these three:

1. Generality, 2. Unanimity, 3. Gods glory.

First, where there is not a general vogue, it may be the voice of a party, but cannot be the voice of the people.

When our late King of blessed Memory was brought to the Bar, *The Charge was laid in the name of the people*: But a wise and resolute Christian Lady plainly told them, it was nothing so, saying at those words, *Not half the people*: A packt party might, but the voice of the people never brought him thither; for (God knows) thousands of his people were upon their knees to God for him, when those unrighteous Judges did dare to lift up their hands against him; so that what they deludingly called *Vox populi*, the voice of the people, it was at most but *Vox partium*, the voice of a party.

But here in my Text we seem to have a better account; for 'tis not onely said, all the people, but all the people, *throughout all their tribes were*

at strife: As if we should say, all the people in all the Shires of *England*, and *Wales*; that is the greatest part in all these places, say so, or so: And this is generally enough to make it *vox populi*, the voice of the people. *Serm. 7.*

Secondly, As there must be *Generality*, even so there must be *Unanimity*, that is, they must speak one and the same thing.

Acts 19. We read of a great multitude, and a numerous assembly at *Ephesus*, but *some cried one thing, and some another*: So that though there was Generality, there wanted Unanimity: and therefore (as before) this could not be *Vox populi sed partium*, not the voice of people, but of parties. 32.

Here in my Text we finde no variety, all the people in all the tribes, all strove *for one* and the same thing, all sang the same tune, all issued out this harmony, *Why speak ye not a word of bringing the King back?*

But, though Generality and Unanimity may make a voice to be *Vox populi*, the voice of the people; yet there must go more then so to make that

Serm. 7. that *Vox Dei*, the voice of God; for the unanimous voice of some people, hath rather been *Vox Diaboli*, then *Vox Dei*, rather the voice of the Devil, then the voice of God: For,

Exod. 32. 1. When the people saw that *Moses* delayed his coming down out of the Mount, *The people gathered themselves together unto Aaron, and said unto him, Up, make us gods.*

Here is *Vox populi*, the voice of the people; but that voice which calleth for artificial gods, *Up, make us gods*, that cannot be *Vox Dei*, the voice of God.

Matth. 27. At the arraignment of the best of Kings, even our blessed Lord and Saviour, it is written, 25. *Then answered all the people, and said, his blood be upon us, and upon us, and upon our children.*

Here was *Generality*, and here was *Unanimity*, *all the people said, his blood be upon us, and upon our children*; And yet this was not *Vox Dei*, this was not the voice of God; for the curse of that blood sticks to this day, to them and their children.

Thirdly,

Thirdly, therefore, to make that voice, which undoubtedly is *Vox populi*, the voice of the people; the voice of God, it must have a sincere intention, and a *direct aim at Gods glory*. For, the death and passion of our Saviour, it was without doubt the will of God; he became incarnate, and came into this world for that very end: And yet their voice who cryed out, *Crucifige, crucifige*; their voice who said, *Let his blood be upon us, and upon our children*, it was not (though agreeable to his will) *Vox Dei*, the voice of God. Serm. 7.

For, they did not intend *Gods glory*, but their *own ends*; they did not intend the *salvation* of mankinde, but the *destruction* of a man; they voted what was Gods will, but it was more then they knew, and more then they regarded.

Whereas then it is said in the text, *All the people were at strife through all the tribes of Israel*, and that not for a private, but for a publick interest, for the reducing and bringing back their most injuriously exiled King: I see no reason why I may not here say, this

Serm. 7. this *Vox populi*, it was *Vox Dei*, this voice of the people, it was the voice of God: For it was generally all, *throughout all the tribes*; Unanimously all, *all called for the same thing*: And to Gods glory all, for all were for the restitution of his anointed; all said, *Why speak ye not a word of bringing back the King*?

Applic. The Use I shall make of this point, is, That we *may all grow unanimous*, vote and pray for one and the same thing, and that not a private, but a *publick interest*; an interest in which (God the searcher of hearts may see) we more prefer *his glory*, then *personal accommodations*.

The day of Humiliation lately kept throughout this Nation, what was it for, but onely to make *Vox populi, vox Dei*? to make the voice of the people to become the voice of God; for an *united devotion*, and an *unanimous prayer*, in a publick and a pious interest, draws nigheſt to the voice of God of any we can imagine.

In my text it is said, *All the people were at strife*: and indeed to such a loyal, and conscionable strife as this,

I

I could exhort all people, I wish there were an holy *striving* in every breast, which should get fastest to God for the obtaining of so great a blessing, as is *the settlement of peace and government, upon the foundations of truth and righteousness.* *Serm.* 7.

1 *Cor.* 11. Saint *Paul* there reprehendeth the Corinthians, that when they should have met together upon a publick interest, *Every one taketh to himself his own supper.* At such a time as this (when the very foundations are out of course) to pray for a settlement no otherwise, then may stand with a peculiar interest; this is as at a publick communion, *To take before us our own suppers*; not to care for the publick, so we may save our selves, nor no otherwise to desire the bringing back the King, then as may conduce to *personal advantages*; this is neither *Vox populi*, nor *Vox Dei*, neither the voice of the people, nor the voice of God: thus onely to speak of bringing back the King, is onely to throw *the Crown upon our own ends*, and indeed in a court-phrase to speak our selves. 11.

The

Serm. 7. The men of *Israel* (whose example I am now considering) in a publick calamity, they talk of nothing but a publick remedy, and that we shall consider on in these words:

III. *Why speak ye not a word of bringing the King?* which is our third particular; the thing they strove for.

In three English Translations, we have these three readings:

1. Why are ye so still, that ye bring not the King back?

2. Why are ye so slow to bring the King again?

3. Why speak ye not a word of bringing back the King?

From which variety I shall press this onely lesson, That good *resolutions ought not to be delaid*, for the not pursuing whom God calleth, do many times move God to make choice of other instruments.

Hester 4. When *Mordecai* writ to *Hester*, about rescuing the Jews out of the hands of *Haman*, he sent her this admonition, *If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place.*

14.

We

We have seen in these days of ours, *Serm. 7.*
those who sometime were *as Hester*,
those who having power and *opportu-*
nity, to have setled our Nations
upon the bottom of *truth and righte-*
ousness, neglected and defi,ised the
time God gave them; For as much
as in that *their day*, they saw not
what belonged to *their peace*, prefer-
ring a private to a publick interest;
we have lived to see such laid aside,
and may live to see deliverance arise
to the oppressed from another way.

Yea, these very people in my text,
The Israelites, though they were *ear-*
ly in their intentions, and the very
first discoursers of the business; yet
for as much as they did not *pursue*
their timely resolutions, they lost the
glory and the blessing of this so great
work; for not the *Rebellious* but
the *Royal*, not *Israel* but *Judah* had
the honour of doing indeed, what all
Israel onely talked on; for, *The men*
of Judah not onely talked on it, but,
they sent this word unto the King, re-
turn thou and all thy servants: so the
King returned, and came to Jordan,
and Judah came to Gilgal to goe meet
the

Serm. 7. *the King, and to conduct the King over Jordan.*

All the men of *Israel* strove, but it seems no man stir'd, they were in this so excellent a purpose, *so still and slow*, that nothing was indeed done, till *Judah* went to the water side, and brought the King back. And so I will passe from their delay, to their debate.

4. The Motives and Inducements that moved them to think on *David*, and to solicite his return, and those we shall finde insinuated in this comparison between *David* and *Absolon*, *The King saved us out of the hands of our enemies, and out of the hands of the Philistines, and now is fled out of the land for Absolon, and Absolon (also) is dead in battle therefore,* ἵνα τί ὑμεῖς ὠφελεῖσθε, Why are ye so hard of hearing? why so deaf? why so slow in bringing back the King?

In which words there are clearly two Reasons:

1. The usurper is taken away, *Absolon* is dead.

2. The advantages of their old Kings reign; He saved us, he delivered

livered us, and shall we not recal him again? *Serm. 7.*

First of the first, the usurper, *Absolon is dead*; therefore all *Israel*, as convinced, seem to say, *Better call home the undoubted owner, then set up another rebel.*

A King it seems is one of those good things, whose want doth best commend them; for, whilst *David* was at home, and in the City, the Citizens would not strengthen his hands, would not stand to him, for he was fain to fly: But now when out of the land, then they begin to consider, the feeling and sensible distance, between an Usurper, and a Father, between an *Absolon* and a *David*: And then they finde there was as much difference between the King, and his Usurper, as is between an Husband, and an Adulterer: for, as the one takes a woman for his love, and the other for his lust; even so do they take Crowns, the King to promote, the Usurper to make a prey on it; the King he loves, the Usurper he lusts; the King studieth the advance, peace, and improvement of his peo-

ple,

Serm. 7. ple, *David saved us from all our enemies, David delivered us out of the hands of the Philistines*: But the Usurper, he studieth how to advance *himself*, how to build up *his house*, and to make all enemies that are not his friends; so that indeed as a *yong* man, who weddeth an *old rich* widow, marrieth her estate, and not her; even so *Usurpers* they take the power of Dominion, and Government over Nations, not out of any affection, or indulgence to the *people*, but onely that they may command what they have, and riot in the expence of their sweat and blood: and therefore all the people having now their eyes open, they cry *for a King*, they will have their *old David*, rather then any *fresh Absolon*.

Prov. 28. 2. *For the transgression of a land, many are the princes thereof.* Many Princes, they too too oft prove to the body politick (as the fresh horse-leeches in the Fable) extream suckers: and therefore *Solomon* the wise, as to the happiness of a people, he opposeth *one* to *many*, even as a blessing to a curse: For thus he writes,

For

For the transgression, or punishment, *of a land, many are the princes, but by a man* (a single person) *of understanding and knowledge, the state thereof shall be prolonged.* One may establish what many cannot! And therefore the men of *Sichem*, they chooſe rather to have one *Abimelech* (and he naught too!) *then threescore and ten to rule over them.* *Serm.* 7. Judg. 9. 5, 6.

And indeed *Abſolon* being now dead, they lay at the mercy of the General; they lay at *Amaſa's* diſpoſe to have what Government he pleaſed; and therefore if they conſulted no further then their own welfare, they could not ſay leſs, when *Abſolon* was now dead, then ſtrive to bring *David* home again; for, they know *his*, they feared what a *new Form* might bring, *Abſolon whom we anointed over us is dead in battle, therefore* uſquequo ſi letis, *as the vulgar Latine, Why ſo ſilent, why ſo backward in bringing back the King?*

Secondly, The other Reaſon is drawn from the excellent times they had under *Davids* government, *The King ſaved us from out of the hands of our*

Serm. 7. *our enemies*; but *Absalon* he hath made us enemies to the King, the King delivered us from the Philistines, but *Absalon* he hath made us as Philistines, Rebels against the Lords anointed! *David*, he smote the *Moabites*, he smote the *Syrians*, he smote the *Ammonites*, he brought *all Edom under* his subjection! In the days of *David* he so smote the Philistines, that the men of *Israel* feared them not; in the days of *David*, *Israel* and *Judah* were a *renowned people*, feared abroad, in security at home: but in the days of *Absalon*, *Israel* was as odious as the *uncircumcised*: In the days of *David*, *The Lord had given them rest round about, from all their enemies*: In the days of *Absalon*, all were enemies that were round about them; yea, in the days of *David*, *the Ark was brought into the City of David*. The glory of *Israel*, the Ark of God, the holy Testimony of his presence, it was by *David* brought into the City of *David*.

2 Sam. 7. 1.

2 Sam. 6. 12.

And yet for all this, so ungrateful had they been to *David*, that to promote *a Rebel*, they exiled *a King*; against

against *David* undoubtedly the *Lords anointed*, they *anoint Absolon* his ungracious son to rule over them: *Absolon* was brought to the royal City, and *David* for *Absolon* fled out of the land. *Serm.* 7.

But *Israel* now (*now Absolon was dead*) bethinking what they had done, and what they had to do; How they must either live in a *perpetual war*, or call back *their King*: How if they set up *another* instead of *Absolon*, they must keep an *Army* on foot, to maintain the usurpation.

Josephus relating the story, telleth us they thus concluded, 'That *it behoved them, since he was dead, whom* 'they had chosen, *to make their sup-* 'plication *and submission unto* David, 'that *dismissing his wrath, he would re-* 'ceive *the people into his favour; and ac-* 'cording *as before time, so now also he* 'would *vouchsafe them his pardon and* 'protection.

And indeed (as before I intimated) the King was so gracious, that not so much as *Shimei* (who reviled, cursed, and threw stones at him) suffered upon that account.

Now

Serm. 7. Now if the desires of *Israel* was as the desires of *England*, *To settle Peace and Government, upon foundations of Truth and Righteousness*; they could then pitcht upon no better course then indeed was done, which was the bringing back of *David* to *Jerusalem*; the King to the City: For, a righteous Foundation builds upon this score, *That every man may have his right*; and that made *David* himself to say unto his God, *Thou hast maintained my Right, and my Cause; Thou satest in the throne judging right.*

Psal. 9. 4.

Now the men, both of *Judah* and *Israel*, they were all convinced; they all very well knew, that the seat of the Kingdom was *Davids*; knew *Absolon* to have no Title, but what the sword made him; knew the right of the Throne belonged to him who was fled, to him who was out of the land: And therefore, if they would have peace and government built upon the foundation *of Righteousness*, they could not but conclude, the King himself must have *his right*; He who was unjustly banisht, must in Righteousness be called home; He who was

was unjustly driven from his *Royal City*, must in all right and reason be reduced and brought back again. Serm. 7.

For, if there were all the right and reason in the world, that *Ahab* who unjustly got possession, should *restore Naboths* vineyard, certainly then there is no *less righteousness*, that all the people of *Israel* should restore *David to his own*, when themselves very well knew, there was nothing but *Rebellion and Treason*, that drove him out; so that either righteousness and right dealings must be confined to the *subject*, or else *David* the King must *have his right*; and of this doubtless all the people of *Israel* were then convinced, when they thus said, *Why speak ye not a word of bringing the King back?*

Again, as Righteousness, even so *Truth* requires it: For if you will run through the whole book of Kings, you shall finde that *true Religion*, it always adhered to the Kings party: during the rebellion of *Absolon*, *Zadock, and Abiathar, and all the Levites they were of Davids side*; they went *out* with him, they carried the 2 Sam. 15. 29.

Serm. 7. Ark with him, they returned it to *Jerusalem* upon command from him; yea, when after *Solomons* days there was a division made between the house of *Judah*, and the house of *Israel*; when there was *Kings of Israel*, and Kings *of Judah*: In *Judah still was the Lord known*; in the City of *David* was the *Temple*, the *Sacrifice*, and the *undoubted Priests* of God.

1 *Kings* 12. 28. When *Jeroboam* had exalted himself to be King of *Israel*, you shall finde one of the first things he sate in Councel on, it was *Religion*: And, because he *knew the true Religion*, and his *false Title* could not do together, he made two Calves of Gold, and said to the people, It is too much for you to go up to *Jerusalem*, *Behold thy gods oh Israel*, *which brought thee out of the land of Egypt.*

They who will live under an usurped Title, they must never hope to live under a true Religion; for Usurpers, they will have such *Worship*, such *Priests*, and such *Confessions*, as may serve their turns: And therefore had the men of *Israel*, onely upon the ac-

count

count of *Truth and Religion* considered, and consulted, they could not have found a better expedient for the enjoying of it, then by moving as they did, *to bring back their King again*. For to *David*, and his line, adhered the profession of the true Religion. *Serm. 1.*

In a word, to settle Peace and Government upon those two immoveable Pillars, *Truth and Righteousness*, cannot possibly be effected, unless we be true to this common principle, *Summi cuique*, To give every one his own. Now,

Matth. 22. 21. *Render unto Cæsar the things that are Cæsars, and unto God the things that are Gods*, saith the Saviour of the world, the Prince of Peace. Whence it appears, that both God and King have their interests, and their properties; Cæsar hath, and God hath his Rights.

Now if God and Cæsar have a right, how can we expect that God should bless us with the blessing of peace, unless we give both to him and his anointed what is their rights.

Serm. 7. Suppose *Absolon*, *Achitophel*, *Amasa*, or all *Israel* (whilst the power was in their hands) had sold the *Tabernacle*, which *David* pitched to
2 Sam. 6. 17. put the Ark in, or had they made
2 Sam. 7. sale, or given away the *Kings Cedar house*, that was in *Jerusalem*? Could the Government of *Israel* have been settled upon *Truth and Righteousness*, till God had had his Tabernacle, and the King his palace? certainly Restitution is as great a part of Righteousness, as Preservation; and God and Cæsar, as considerable to their dues, as any persons in the world.

Truly among us Christians it is a great defect, that we are quick and highly sensible of every trespass, of every wrong, of every encroachment that is *personal*, and done to us; but what is done to others, the *sequestrations*, *deprivations*, *wrongs*, and *ejectments* of any but our own relations, *those*, as nothing at all to us, we scarce lend an ear to, *so we escape, all's well.* And hence it comes to pass, what is done to *God*, or what is done to *Cæsar*, we make no account, no reckoning on.

Now

Now sure I am, God Almighty was very ill pleased with them, who *in their fulness* did not think of them that *wanted*; who *drank wine in Bowls, anointed themselves with the chief ointments, but grieved not for the affliction of Joseph.* *Serm.* 7.

Now certainly if the afflictions of *Joseph, the troubles of David should be remembred*; and indeed with what face can we desire our God to settle us in peace, if we have no Bowels for our Brethren? nor melting hearts for the *Father* of our Countrey? certainly, we are not worthy to sit in peace under our own Vines, if we will not endeavour to bring the Lord of our Vineyards to his own possessions.

To the people of *Israel* (whilst they understood themselves) nothing was so dear, as the *Ark* and the *King*: But neither the Ark without the King, nor the King without the Ark, could make a settlement.

A time there was, when *Jerusalem* had their King, but the *Ark was at Kiriath-jearim*, and whilst so, *David* 2 Sam. 6.

Serm. 7. vid himself could be contented; and therefore that the *Ark of God* might be brought home, like the Ark of God, with Honour and Solemnity, *David gathered together all the chosen men of Israel, thirty thousand men.*

Verse 1.

A time there also was, that *Jerusalem* had the Ark, but they *wanted their King*, for the ark was at *Jerusalem*, even all the while that the King was fled out of the Land for *Absolon*: But the ark without the King, the worship of God, without the great Patron and Observer of it; this could not make *Jerusalem* at unity within it self: And so *Judah* went out to *Gilgal* to meet the King, as then it was the *Kings zeal* to fetch home the ark; even so it was *Israels loyalty* to bring back their King: both had been taken away, that both might be better valued.

Verse 15.

And so Lord grant it may be in this Land of ours; restore thy worship, restore thine anointed, and so unite *Israel* and *Judah*; that now *Absolon* is dead, all animosities may be buried in his grave.

Now

Now *Absolon* is dead, O let our *David* live, and let the ark and him rest in a lasting peace, which we beg of thee, the God of peace, even for his sake who is the Prince of peace, Jesus Christ the Righteous, to whom with the Father and the Holy Ghost, be all Honour and Glory, now and for ever. *Amen.* *Serm.* 7.

TRINITY COLLEGE
LIBRARY
CAMBRIDGE

The Joy of Nations,

PREACHED

On the Thanksgiving Day,

FOR THE

HAPPY RETURN

Of our Gracious Soveraign

CHARLES II.

June 29. 1660.

LONDON:
Printed by *J. Grismond.* 1663.

TRINITY COLLEGE
LIBRARY
CAMBRIDGE

Pſalm 118. 22, 23.

The Stone which the Builders refuſed, is become the Head ſtone of the Corner.
This is the Lords doing, and it is marvelous in our eyes.

IN the Eighty ſecond *Pſalm*, at the fifth Verſe, there is a ſad complaint, that *All the foundations of the earth are out of courſe*: Yea, there is not a complaint onely, as to matter of fact that it was ſo, but there is an aſſertion of the cauſe, and reaſon that of neceſſity it muſt ſo be; for the Verſe thus begins, *They know not, neither will they underſtand, they walk on in darkneſs.*

When the preſent Power, and chief Rulers of the Commonwealth of *Iſrael*, were ſo blinded with intereſt, that *They walked in darkneſs*: When they were ſo bent upon cruelties, oppreſſion, and injuſtice, that they

Serm. 8. Verse 1. they *would not understand*; when those who had the high and honourable appellative of *gods*, acted rather as Ministers of Sathan, accepting the persons of the ungodly, and afflicting the poor and fatherless: whilst it thus went in *Israel*, all the foundations must needs be out of course.

Now have not we of this Nation been a very late parallel to this sad condition? Have not all our foundations been out of course? Have not such who were called, *The house of gods*, Such, who themselves pretended *as saints* to judge the earth, have not even they bound our Kings in chains, and our Nobles in fetters? have not our Fundamental Laws, and our deepest bottoms been digged up? The square Stone of *our Law* it hath been removed, and a *round Arbitrary* pebble placed in the room of it: The Marble Charter of our Nation, and the glorious Pillars of three Kingdoms they have been ground to powder; and that powder laid as the Sandy Base of a Rebellious, Sacrilegious, and *Fanatick Commonwealth*: Yea, whereas it is observed

obſerved of *Rome*, that beſide the material foundation of ſeven Hills, ſhe was bottomed upon ſeven Governments: Firſt, *Kings*, ſecondly, *Conſuls*, thirdly, *Decemviri*, fourthly, *Tribunes*, fifthly, *Dictators*, ſixthly, *Emperours*, and laſtly, *Popes*. *Serm.* 8.

Since our Foundations have been out of courſe, attempt hath been made of as many, if not more Foundations: But, as Boys oft by experience finde, when the *Right ſhell* is wanting, among ten thouſand more, one poor Cockle cannot be matched, compleated, or made up again; even ſo, though we have had ten thouſand Builders, ſome *Hewing*, ſome *Canting*, ſome *Levelling*, ſome trying this ſtone, and ſome that; No ſtone could do the the work, till the providence of the chief Builder ſo ordered it, that *The ſtone which the builders refuſed, became the head ſtone of the corner.*

Theſe words upon their very reading, appear to be an Allegory, a Figurative expreſſion, in which of neceſſity there muſt be ſome hidden, or latent meaning: For, the ſtone which

Serm. 8. which the Builders refuſed, doth not imply the act of a Maſon, or the rejection of a ſtone, but the *contempt of a perſon*; ſo that the perſon couched under this ſtone, and the builders intended by this Metaphor, muſt be our firſt enquiry.

Now by Stone in the Text there is generally meant, either *David*, or the *Son of David*, the King, or the Kings Son; a perſon exalted above ordinary men, a perſon exalted above all his brethren.

Whence my firſt Obſervation ſhall be, *The great diſtance between man as man, and man as King, upon the account of this preſent Metaphor.*

When the Scripture ſpeaks of man as man, the Spirit puts a very low value and eſteem upon him, calling him, *Duſt, Graſſe*, Eſay 46. yea, *Vanity*.

Eccleſ. 3. 20.

But, when he ſpeaketh of Man as a King; when he ſpeaks of a Man, made the *Lords anointed*, and exalted to regall Dignity, then you ſhall finde the ſtyle riſeth: For, old *Iacob* drawing to his Duſt, when in bleſſing his children, he came to

Pſal. 39. 11.

ſpeak

speak of a royal Emanation out of *Joseph*, the Spirit of God taught him thus, *From thence is the Shepheard, the stone of Israel*: Under the notion Shepheard, Expositors doubt not, is meant the *Kingly office*; now, he who was to bear that, he is not as a mortall, or a man called Dust, or Grass, or Vanity, *But the stone of Israel*. *Serm.* 8. Gen. 49. 24.

Nor is a King decyphered at large by any sort of Stone: for if, *Ex quovis ligno non fit Mercurius*, If every block is not fit to make a Statue, every Stone is not fit to represent a *King*; and therefore the spirit of God is choice even upon this account: For the Kingly person decyphered, he is set forth, not simply by a stone, but by a *tryed stone*, a *precious stone*, a *corner stone*; yea, in my Text, there is yet a gradation higher, for, not onely a stone, and a corner stone, but *Caput Anguli*, the *Headstone in the corner*. Esay 28. 16.

Look then how far a stone transcendeth *Dust*, a precious stone excelleth *grass*; The Head stone in the choyseſt structure surpasseth *vanity*,

Serm. 8. *nity*, such is the proportion, such the distance between man as man, and man as King: As men we are but *dust*, and *grass*, and *vanity*; but he who is our King, he is Βάσις τῦ λαῦ, the stone of our *Israel*, the corner stone, yea, the Head stone of the corner.

Now truly this I had not observed but to check such (if such yet there be:) who think themselves as good as a King, and a King to be no more then one of us.

1 *Sam.* 10. We read that men (as I may phrase it) upon the *Coronation day*, even upon that day when it
Verse 25. is written, *All people shouted and said, God save the King*; even then some contemptibly said, *How shall this man save us?* even very then some despised him: And,

2 *Sam.* 20. When God beyond all expectation had removed the *usurpation*, and brought that King, who was fled out of the land, to his *royall*
Verse 1. *City*, even then *Sheba, the son of Bichri, blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Iesse: every*

man

man to his tents O Israel. Serm. 8.

The Son of *Bichri*, in behalf of himself and his party, professed, unless they might have *inheritances* out of the son of *Iesse*, unless they might have the Crown land, they were rather for a war, then a settlement, rather for confusion, then a King; they valued a King at no more then what was their *own interest*, and their own advantage.

Now truly thus to do, is not with the Spirit of God, to deem a King a stone, a *Corner stone*, a *Head stone*: but a *stepping* stone, a *stirrup* stone, a stone laid onely for advance to private interests, and to raise and get up to personal advantages; But, they who so did, the Spirit of God puts an eternal brand upon them, calling them, *Children of Belial*: *A man of Belial*; yea, between the Loyal and the Seditious, the Spirit of God most remarkably distinguisheth: for, they who adhered and went with the King, they are said to be such, *Whose hearts God had touched*; but those who despised, and brought him no presents; they who looked upon him, but

1 Sam. 10. 27: 2 Sam. 10. 1.

1 Sam. 10. 26.

Serm. 8. but as one of them, they are such, *whose hearts Sathan governed, men of Belial.*

Those whose hearts God had touched, they owned, and joyed, and triumphed in their King; they shouted and said, not God save *Saul*, as a man, *But God save the King*; God grant he may live, not as a man, but a King, in Glory and Majesty, in Power and Greatness.

But the children of Belial, they hung down their heads like a Bulrush, and had rather see a Kings head on a *block*, then to be, as God would have it, the *head stone* of the corner: But in despight of all, who devised *how to put him by whom God would exalt*, the Lord would, and hath compassed his own design: For,

The stone which the Builders refused, is become the head stone of the corner: This is the Lords doing, and marvelous in our eyes, &c.

In the words we may for methods sake observe these two Generals.

First, Matter of fact: Secondly, The manner of doing.

In the matter of fact two Consi-

I. A

1. A Reprobation, } a Stone { Refused.
2. A Reparation, } a Stone { Exalted.

The stone which the Builders refused, is become the Head, &c.

In the second General, in the manner of doing, two Particulars;

1. Gods extraordinary efficiency, *The Lords doing.*

2. Mans duty, and regard in these words, *Marvelous in our eyes.*

First, of the matter of fact; *The stone which the Builders refused, is became the Head stone of the corner.*

Now for as much as Expositors of great note, attribute the prime sense to *David*, and the principal to the Son of *David*, I shall follow their steps, and indeed shall consider this matter of fact upon three accounts:

1. *Davids* Reprobation and Reparation; how he was the stone, both refused and exalted.

2. The Son of *David*, Christ our Lord, his Reprobation and Reparation, how the Builders refused him, who became the Head.

3. Lastly, how far by way of Ana-

Serm. 8. Analogy, or resemblance our *David*, and our *David's* Son, our late King, and the Son of this King may be here concerned, whether he who is become the Head of the corner, hath not been a stone reprobated, and refused.

First, That *David* was a rejected stone, the History of his life will easily evince; For, if we look upon him upon the account of *Nature*, we finde him the youngest (not the seventh, but) the *eighth Son*; yea, we finde seven at home, or about home; but he, as a neglected Pebble in the Fields *keeping sheep*, when *Samuel* came to look him up, 1 *Sam.* 15. 11.

Yea, afeter this, when *Samuel* by anointing, had made him a precious stone, *Eliab* his eldest brother (even then, when he came by Gods appointment, to work a mighty deliverance) *accused him of pride, and naughtiness of heart*, 1 Sam. 17. 28.

Saul, he adopts him for a Son, gives him a daughter, but hurls him off as a stone, and persecutes him as a Partridge upon the Mountains. Yea,

1 Sam.

1 Sam. 26.19. *David* himself com- *Serm.* 8.
plaineth, saying, *They have driven me out this day, from abiding in the inheritance of the Lord, saying, Go serve strange gods.* So that he was now become a very rowling stone; a stone (one would think), neither fit to Bed nor Head.

Yea, when he was in the land of strangers, even there (and that by those who pretended of loyalty to follow him) when a cross accident befell them, *They began to speak of stoning of him,* 1 Sam. 30.6. So that a poor King had need be a stone, a well weathered stone; for storms and cross winds will soon crack, break, and crumble him to dust else.

Now who would think, that a poor shepheard Boy, persecuted by a King, driven out of the Land of his Nativity, despised by his brethren, ready to be stoned by his followers, opposed by a General; who would think that that stone, which such Master-Builders did set at naught, should become the Head of the corner, and the Glory of his people? And yet such was his Reparation; for, 2 Sam.

2.4.

Serm. 8. 2. 4. *The men of Judah anointed him King in Hebron.* And the tribes of
2 Sam. 5. *Israel, Seven years and six moneths after, came and made him King over all Israel.* So that albeit *Judah* and *Israel* were not two Nations, nor two Kingdoms, (yet they were two high parties, malignant, and well-affected, loyal, and rebellious, for the King, and against the King: But, when the rejected stone was put in, where it ought to be, when the Builders wearied with war, and perverseness, put him in his right place, and made him the Head of the corner: This union made up the breach, and that Head so closed the joynts, that *Israel* and *Judah*, the rebellious, and the loyal, all *David* days lived as brethren: So that to this change and reparation of King *David*, we may well say, *This is the Lords doing, and marvelous in our eyes.*

Secondly, let us consider this stone
Christ. as relating to the son of *David*, and truly we shall finde him a stone refused, and set at naught indeed.

In every Erection, there are divers sorts of Builders; some plot, some work,

work, some serve! The Master-Builders are for plotting, the Masons for raising, the labourers for serving: Now by every of these, was the stone in the Text refused. *Serm.* 8.

Psalm 2. 2. *The Kings of the earth set themselves, and the rulers took counsel together against the Lord, and against his anointed.* Against the Kings son, against the son of *David*, there was a combination of Princes, the very Master-Builders took counsel, and plotted against him, they would not have this stone to head them!

The Pharisees, Scribes and Elders, those whom I may call the Masons, in this spiritual edifice, they would none of this stone, for their voice is, *No King but Cesar*: They who put him to death, for fear *the Romans should come*; yet when design led them to it, they cry up even the Roman party, *We have no King but Cæsar*: None but a General, none but an *Usurper* should head them, *Nolumus hunc*, come what will of it, we will not have this stone, *We will not have this man to reign over us.* Joh. 8. 15. Luk. 19. 14.

And

Serm. 8. And hence it came, that the very labourers, or under-builders of all, they are taught to cry out against this ſtone, as the very rubbiſh of the work, preferring a piece of courſe clay, to a royal Marble: Joh. 18. 40. *Non hunc ſed Barabbam*, not him but *Barabbas*! Any Uſurper; any Villain; any Form, rather than the right King! any *Blood-ſtone*, rather then Chriſt the Living-ſtone, any *petra ſcandali*, any Rock of offence, rather then *caput Anguli*, the corner ſtone.

Matth. 27. 22. When *Pilate* ſaw there was ſuch an helliſh deſpight againſt this ſtone, *Pilate ſaid unto them, what ſhall I do then with Jeſus, which is called Chriſt?* As if he had ſaid, if ye will not have him for your King, nor allow him to be an Head ſtone, what place ſhall I aſſign him? what ſhall I do with him? They all ſaid, Let him be crucified, that is, let him be deſtroyed: And indeed in this they were right; for a King can be ſafe in none, but in his own place; leſſen him, and like a looſe ſtone he drops out; the corner ſtone will fit no where, but at the Head onely.

And

And this Rebell, and Uſurpers too well know; for when the Husbandmen in the Goſpel had a will to be Lords, and to take the Sons Inheritance into their own Hands, to make ſure work, *They caſt him out of the vineyard, and killed him*; not onely caſt him out, but killed the Heir. *Serm. 8.* Luke 20. 15.

Rebels are the greateſt cowards in the world; if the *Corner ſtone* be but above ground, they fear it will heave, and heave, and do what they can, become the *Head* of the corner: And therefore when Pilate ſaid, *What ſhall I do with Jeſus, which is called Chriſt*, they cryed make him away, make him away, let him be crucified, torn to pieces, beat to powder, make him *incapable* and uſeleſſe, and all is well enough: And what did they omit to do it? look upon his paſſion, and you ſhall finde, that if he had been a ſtone indeed; they ſtampt, and trampled on him, head, hands, feet, and ſide, found not ſo much pitty from theſe Builders, as the very ſtones afforded; for whereas the Builders tear and rend the ſtones themſelves, they rent; for no ſoo-

Serm. 2. ner was (the most Holy Priest of his living Temple) *his Soul* seperate
Matth. 27. from the Body, but the *vail of the temple rent in twain, even from top to bottom.* When the King, the Corner stone, was thrown down, the Temple by a kinde of sympathy rends also, but the Builders they were as *merry*, as if his sighs had been pleasant tunes, and his exquisite sorrow the joy of their hearts; for even in the anguish and bitterness of death
Matth. 27. *They mocked and derided him*: so that indeed never was any stone more contemptuously disallowed, and rejected, then was the *son of David*, so that never could any so rightly apply that of this Psalm, as he did, for he, even he *was that stone which the Builders refused!* He that stone, who after the most sad refusall that could be made, *Became for all that* Caput Anguli, *The head of the corner.*

Lament. 1. 12. *Behold and see if there be any sorrow, like to my sorrow!* As there was no sorrow like to our Saviours sorrow, even so no rejection, no reprobation like to his! no stone brought to a more unlikelinesse of a raising,

raising, then he was! for, who could think that that stone, which was hid, and buried *in inferiores partes terræ*; in the lower parts of the earth; who could think that stone which was closed within *a Rock*, and the mouth of that secured with *a mighty stone*; yea, who could have thought, that that *Body* which was as dead as a stone, that person whom shame, and sorrows, weight, and pain had bruised to pieces; who could have thought, that such a stone should be so cemented, and again so perfected, as to become the beauty of the Building, and to be made even the Head stone of the corner! Yet this was done, and this was the Lords doing. Serm. 5. Eph. 4. 9. Matth. 27. 60.

Ephes. 4. 10. *He that descended, is the same also that ascended*: Yea, and if we make due observation of it, we shall finde that his reparation, it was proportionable to his reprobation! For he who descended low, he ascended high; he who was humbled to the lower parts of the earth, *He was exalted far above all heavens*; He who was thrown off as a stone, only meet to advance the rubbidge,

Serm. 8. he was advanced to the heighth that a ſtone is capable, even the Head of the building! for, *He is the Head of the Body, the Church!* and (2 *Coll.* 10.)

Col. 1. 18. *The Head of all Principality and Power!* yea higher yet, for he is the *Head of the corner!* Corner it implies more then Building, for corner is a place where at leaſt two walls meet, ſo that to be the Head of the corner, implies *Union*, as well as Dignity: and in this reſpect there was never ſuch an Head ſtone, as the Kings ſtone, never ſuch a corner ſtone, as was this Head ſtone of the corner! For,

Eph. 2. 14. *He is our peace who hath made both one*: Whether we reſpect Jew or Gentile, Male or Female, quick or dead, Heaven and Earth, this ſtone is the Head to every corner; for to him was given,

Matth. 28. 18. *All power both in heaven and earth.* And therefore was the rejected ſtone repaired, and the diſallowed ſtone advanced,

Rom. 14. 9. *That he might be Lord both of the dead and the living*; ſo that to this we may very meetly adde the words following, and ſay, *This*

is

is the Lords doing, and it is marvelous in our eyes. Serm. 8.

Thirdly, or lastly, by way of Analogy, and to enforce the better sense of our present Blessing, let us see how far our *Davids* Son, or the Son of our late King may be here concerned. Charl. II.

I shall now shew unto you, that in divers choice Particulars he very meetly resembles both *David*, and the Son of *David*: For,

1. Infamy. 2. Breeding in the same School. 1. alike for infamy.

3 Exile from the both { Land of his Nativity. Religion of his God.

4. Time.

5. For { The persons persecuting. His Restitution.

First, that *He hath been a stone rejected, and refused*: This is as clear as the noon day; yea this very day of the Thanksgiving had never been else.

Now in the time of his Reprobation, the good King *David* thus complains, *The very abjects gathered them-* Psalm 35.

 15.

Sarm. & *salves against me*! yea, *The very drunkards made songs of me!* Those who had not a stone in their houses, could finde a stone to throw at a distressed King.

And hath not even this been the case of the Kings Son? The abjects of our times, State-lecturers, Newsmongers, *Mercenary pens*, and Tongues, they have made it their work to tumble down, and degrade *this stone*: for as some out of superstitious fear rob Gods Saints of their honour, calling Saint *Paul*, *Paul*, and Saint *Peter*, *Peter*; even so, those who to the rebellious cry, your *Excellency*, your *Honour*, your *Lordship*, call the corner stone, even below a Gentleman, *Charles Stuart*, *Tarquin*, one of the *cursed Family!* A stone fitter for a threshold, then a Throne!

Common enemy.

But what *these* did, may seem no more then the fabulous Cocks, preferring a Barly-corn, to a Jewel! For they were *no Builders*, and therefore knew not when they saw a stone for building: But when *professed Builders*, when those who would be-

hold

hold the Council of a Nation, and the *Master-builders of a Kingdom*; when they shall disallow, or refuse a stone, when they shall vote the Head to the feet, and the *chief stone to be incapable*; this is a considerable reprobation, and such, as might seem to put a stone out, either of heart, or hope of getting any higher: And hath not the Kings Son been thus dealt withall? Have not Builders, and *prime Builders too*, even by a solemne act disallowed this stone? Did not the successors to such who killed the Heir, enacte a *Disinberison* of all the Royal Family? As the Jews by a stone and a seal, thought to have kept the Son of *David* from ever rising, to sit upon the Throne of his Father; even so, so for ever did many Master-builders repudiate, and disallow *this quarry*, that they thought never any stone of it, should become, *Caput*, or *Caput Anguli*, the Head, or Head of the corner. And yet blessed be God, I may now, in relation to our Kings Son say, *The stone which the Builders refused, is become the Head stone of the corner.* *Serm.* 8.

Serm. 8. 2. For breeding in the same School. 1 Sam. 13. 14.

Secondly, We read not of any King but onely one, who is graced with this high Eulogy, or Character, *A man after Gods own Heart.* Now this King, this King whom God declared should act, according to his own Heart! God so provided, that he should be humbled before he was exalted, that he should be a *Rejected*, before he was an *Elected stone*! First, a vilified and refused, and then the Head stone of the corner!

Now as was *David*, even so the *son of our David*, he hath been bred up in the *Schools of affliction*, he hath had the experience of many, many various troubles! He hath been rowled like a stone, from City to Country, and from one Kingdom to another! Being then God *hath so bred our King*, as he did the King after his own heart, in trouble, persecution, exile! Being, as was *David*, he hath been a stone refused, we have very great hopes, that now becoming as was *David*, *The Head of the corner*, we shall finde that God hath prepared him, as he did *David*, for a flourishing Kingdom.

Thirdly,

Thirdly, *David*, whilst yet he was a refused stone, complains, *They have driven me out this day from abiding in the inheritance of the Lord, saying, Go serve strange gods.*

The Builders so furiously rejected this anointed stone, that they would not suffer it lye, or abide in the Land of his Nativity; they have driven me out, saith *David*, *From abiding in the inheritance of the Lord*: Where the best Religion and worship of God was, they would not suffer this stone to be; they drive him out saying, *Go serve strange gods*: They hoped in an Idolatrous Country, *necessity*, assistance, or something might turn this stone into an *unholy altar*; so that if once they could bring him under the just infamy of *serving strange gods*, they might then as well before God, as good men, make him a refused stone for ever.

But, the stone whom wicked men refused, he would never refuse his maker, he was resolved to be a stone for Gods Altar, in what posture so ever providence should cast him.

Now hath not the stone of our *David*,

Serm. 8. 3. For exile both from the land of his Nativity, and the Religion of his God.

1 Sam. 26. 19.

from our Kings Person even been just thus served? we all know he hath; we all know, driven he hath been from abiding within the inheritance of his Fathers, yea, they who drove him, seemed to say, *Go and serve strange gods*. Glad would some of our late Builders have been, to have had him the stone of a Popish Altar.

But as *David*, when God from a refused stone, called him to take his place, and to be Head of the corner, came like gold out of the fire, pure and undefiled; Even so the Kings son, or son of our *David*, he comes with the same *impress of Religion*, that he carried forth; no more corrupted by the *King of Spain*, then was *David* by the *King of Gath*: Education like a tool in Marble, it hath made a durable Impression, as it was with *David*, even so we believe it is with him; whether a refused stone, or a corner stone, whether at home, or abroad, he serves the same God, and the same way.

4. For duration of time.

Fourthly, As *David* was a refused, before he was an approved stone; even so it is very considerable, how long

long God did exercise the patience of his servant, how long he suffered him to be a rejected, before he came to be the corner stone? Now 2 Sam. 5. 4. it is written, *David was thirty years old when he began to reign.* Serm. 8.

The King by whom God resolved to do great things, he wonted him to troubles, he experienced him with tentations, till he was Thirty years of age, he began not to reign, he was Thirty years old, before he sate upon the throne, Thirty years old, before he became the Head stone in the corner.

Now if we look upon our Kings Son, and if we compute his age, we shall finde just *Davids* year, the first year of his actual reign, the first year of his being in his own place, the first day of his entrance into his Royal City, it was the day of his Nativity, and the Head of the corner, just as was *David* the thirtieth year.

Lastly, Being our King, is not onely a King, but a *Kings son*; let us take one parallel, between him and the Son of *David*; 5. For those who persecuted.

In

Serm. 2. In the { Rejection. / Reparation.

Psalm 69. 8. *I am become a stranger to my brethren, and an alien to my mothers children.* The son of *David* complaineth he was a stone rejected by his own brethren; I became a stranger to them! yea, his very mothers children looked strangely on him, I was an alien to my *mothers children*.

And was not this the very case of the son of *our David*? Hath not he been, even from his Childhood up, a stranger to his brethren, and an alien to his *mother-City*? yea, when he was fain to fly out of the Land, as the son of *David* (a Babe did) from him that sought his life? The *Lilly* had no pitty, the *Lilly* was not candid to the *Rose*, his kindred stood a far off, and he was an alien to his *mothers children*! yea, he was upon this account; a stone more refused, then the son of *David*: For,

Cant. 1. 6. He onely thus complains, *My mothers children were angry with me*: But for all that, they make me *the keeper of the vineyards*; when

when the case was so with him, that *Serm. 2.*
as it is in that verse, *Mine own vine-*
yard have I not kept, yet even then
they made him the keeper of their
vineyards.

But when it so was, that *our Heir*
could not keep *his vineyard*, his mo-
thers children were so angry, that as
a stone they threw him out of their
vineyards, they would neither let
him keep their vineyards, nor shel-
ter him under their vines: As the Judges 9.
men of *Shechem* preferred a shrub,
a bramble, a *base fellow*, before the
Olive, the Fig-tree, or the better *fa-*
mily of Jerubbaal! Even so, his *mo-*
thers children, not in an heat, *passi-*
on, or upon anger, but which is a sad-
der rejection, upon counsel, delibe-
ration, *treaty!* When this stone was
in balance with the very dross of a
Nation, when their flesh and blood,
the *undoubted Head* of the corner,
was in competition with a Rebel, a
Traytor, *a man of blood!* yea, one
who had washt his hands in Royal
blood! even then they preferred this
son of Belial, as the Jews did *Barab-*
bas, before their own flesh, before
their

Serm. 8. their *own blood*: The ſon of Nobles, yea, the ſon of their own Nobility was made a ſtranger to his brethren, an alien, yea, an *exile* to his mothers children.

And yet for all this, in his ſtate of Reparation, behold he comes, as roſe the Son of Righteouſneſs, with healing on his wings, merciful, and gracious as the ſon of *David*,

Our bleſſed Lord and Maſter, though he was a refuſed and a rejected ſtone, and that by his own too; yet we finde after his reſurrection, he was exalted, and became ſuch a ſtone, that it is written, *On whomſoever it ſhould fall, it would grind him to powder*: Yet even then, ſo full was he of grace and mercy, that he was content his Rebels, and his refuſers, ſhould become ſtones in his building; yea, *living ſtones* under the protection of him their Head, onely the condition is, *Repent and be baptized every one of you in the name of Jeſus Chriſt.*

Luke 20. 18.

1 Pet. 2. 5.

Acts 2. 38.

All that the ſtone ſo refuſed, after his exaltation, requireth of his rebels is, that they liſt themſelves anew,

that they fight under his Banner, that they repent and be obedient. *Serm.* 8.

Now the Son of our late King, our long refuſed and deſpiſed ſtone, he ſent his Heralds, and prepared his way, by meſſengers of peace; proclaims a generall pardon, upon the ſame terms that did the ſon of *David*, *repentance*, *loyalty*, *and obedience* for the future; and indeed the God of peace himſelf will not give pardon upon other terms: For,

Pſalm 68. 21. *God ſhall wound the head of his enemies, and the hairy ſcalp of ſuch an one, as goeth on ſtill in his wickedneſs.* He that hath rebelled, he may be pardoned, but he that goeth on, he that after declaration of pardon, upon gracious terms will not come in, ſee what the Saviour of the world, and the once rejected ſtone profeſſeth, *Theſe mine enemies that would not I ſhould reign over them, bring them hither, and ſlay them before me.* He who hath abundant mercy for a returning, hath none for an obſtinate and perſiſting rebel. Luke 14. 27.

1 Pet. 2. 7. We thus read, *Unto them which be diſobedient, the ſtone which*

Serm. 8. *which the Builders diſallowed, the ſame is made the head of the corner.* Unto them that be diſobedient, unto them that would not, the rejected ſtone is become their King! unto them which be diſobedient, the ſame is made the head of the corner; ſo that one of theſe two are inevitable, either they muſt become obedient, and lay hold of his pardon, or this ſtone muſt fall upon them, and then remember it is written, *On whomſoever it ſhall fall, it ſhall grind to powder.* And therefore kiſſe the ſon, leſt he be angry; let us revere and reverence him whom God hath exalted, for every King proportionably is, what the King of the Jews was, *Caput Anguli*, the head of the corner.

Luke 20. 18.

Yea, that this Metaphor, the Head of the corner, hath a meet propo tion even to all Kings; Saint *Peter* ſeems to me in this Chapter to inſinuate; for, from his diſcourſe of the chief *precious, living*, and *elect corner* ſtone, he preſently falls to treat of Chriſtians duty to their Kings, ſaying, *Submit your ſelves to every ordinance of man, for the Lord ſake; whether it be*

Verſe 6.

Verſe 13.

be to the King as ſupream: and *Fear God, honour the King*; and indeed if we obſerve it, we ſhall finde their perſons, and their obedience are very nigh together: For, *Serm.* 8. Verſe 17.

The ſon of *David*, he who ſitteth at the right hand of God, and is immediately next to God, he is *a King!* the higheſt exaltation of humanity, it is in the perſon of a King: And as in Heaven, even ſo in *Scripture*, God and the King are next neighbours: *Honour* the King ſtands ſo nigh *to fear God*, that he cannot be a good Chriſtian, who will not be a good ſubject, ſpecially to ſuch a King whoſe Throne is ſenſibly of Gods erection, and whoſe reſtitution is ſo ſignal a teſtimony, that the very enemy cannot but ſay, *This is the Lords doing, and it is marvelous in our eyes.* And ſo from the matter of fact to,

II. The manner of doing. This is the Lords doing.

Pſalm 78. 19. *They ſpeak againſt God, and ſaid, can God furniſh a Table in the wilderneſs?* The Jews did never think it more impoſſible for God to ſend them *Quails*, to fill them with

Serm. 8. with fleſh, and to furniſh them with a table in the wilderneſs, then thouſands in this our Nation thought it was for God (to do as he hath done) to bring back the baniſht, and to ſet him, who was fled out of the Land, upon the Throne of his Fathers: But as Quails came to them, even ſo came a King to us, upon the *wings of the wind*, yea and an *Eaſt wind* too; onely with this great difference, Quails were the fruit of their *murmur*, but a King the return of *our prayers*; Quails were given upon *diſpleaſure*, but a King in *loving kindneſs*; Quails were
Verſe 31. brought in *with blood*, but the coming in of the King was much like the Iſraelites going out, of which it is writ-
Exod. 11. 7. ten, *Not a dog moved his tongue againſt it*; yea, what is written of God, the great King of the earth, the ſame is applicable to the King we joy under,
Pſalm 47. 2. *God is gone up with a merry noiſe, and the Lord with the ſound of the trumpet.* So came in our King; and that he who ſo lately was *petra ſcandali*, the rock of offence, ſhould now on a ſudden become *deſideratus gentium*, the deſire of Nations, that he ſhould ſo come

in,

it, *Hoc factum Domini, This is the Lords doings*, and that it is so, *Serm.* 8.

Behold in this doing the { Goodness, Wisdom, Power of God. II.

First then, *This is the Lords doing*, for it was of his great Grace *and Goodness*, that this was done: For,

The whole Land, that is all the *Honourable*, all the *Loyal*, and (upon the account of Religion in 1641. protested to) all the *Religious*, lay as the chidren of *Israel* in *Egypt*, under severe Task-masters: For, as the Israelites for crying, *Let us go and sacrifice to our God*, had the heavier load, and imposition laid upon them: Even so, to worship God after the way of our Fathers, to worship the known God by a known way; this was enough to take our *straw*, nay more then so, our *very bricks*, and our very livelyhood away; so that to *Fear* God, and *Honour the* King, it was *malignancy* enough to undo any man. Exod. 5. 8, 9.

Now as it was the meer goodness of God, that moved him to have compassion on his rebellious people; even so, so ill under the rod had most of

us

Serm. 8. us carried, and demeaned our ſelves, that we were unworthy of a favour, unworthy to know any but oppreſſors, and *Uſurpers* to be Lords over us: For ſo loud were the *Oaths*, ſo abominable the *debauchery*, ſo unclean the *lives*, and ſo fierce the *uncharitableneſs* of too too many of us; that all the taxes and Task-maſters, all the vexations and ſufferings groaned under, they were but our *juſt deſervings*. And therefore that God ſhould be ſo good, as to ſend redemption to ſuch a people, ſo gracious as to raiſe up a mighty ſalvation to the houſe of our *David*, ſo merciful as to vouchſafe us a King, whoſe very approach ſeems to put *a period to the calamities of three Kingdoms*: This can have no ſuch motive as his own goodneſs, nor could this have been any, but onely his own doings, ſo that we may here very well take up that of the Pſalmiſt,

Pſalm 68. 10. *Thou, O God, of thy goodneſs haſt prepared for the poor.* It is of thy goodneſs, O Lord, that the ſtone which was refuſed, is become the Head of the corner; and therefore not unto us, O Lord, not unto us, but unto thy

thy Name we give the glory, it was thy goodneſs, it was thy doing. *Serm.* 8.

Secondly, As it was thy goodneſs, even ſo it was thy wiſdom: To keep the rejected Stone from being Head of the corner, there hath been as great plottings, as the wit of man quickned by coveteouſneſs, malice, and ambition could invent: To repair this ſtone, and to raiſe it to be Head of the corner, there hath been as great contrivances, as prudence, highthned by love and loyalty could imagine; but neither could effect their purpoſes, it was the wiſdom of God that did the work.

Pſal. 2. 6. *Yet have I ſet my King, upon my holy hill of Sion:* Though the Kings of the earth ſet themſelves againſt it, though the Rulers took counſel together, and cried, *Let us break their Bands in ſunder*, yet (ſaith the Lord for all this) *I have ſet up my King upon my hill.*

As then *Balaam* told *Balak*, There was no divination againſt *Jacob*, nor no inchantment againſt *Iſrael*; even ſo there is no counſel againſt the onely wiſe, nor no *inſtruments* of government, Numb. 23. 23.

Serm. 8. ment, no humble advice that can check his providence: For when his time
Job 5. 11. is, as holy *Job* ſpeaks, *To ſet up on high thoſe that be low, that thoſe which mourn may be exalted to ſafety*: (The very condition of the royal Family)
12. ſee his method, *He diſappointeth the devices of the crafty, ſo that their hands cannot perform their enterpriſe*: As Dagon fell before the Ark, even ſo muſt and ſhall all parles and counſels before Gods wiſdom: And for inſtance, we ſhall no further then the duty of the day; for, againſt our gracious Soveraign, againſt this ſtone which the Builders refuſed, there was as great proviſion made as humane wiſdom could imagine; *Oaths, engagements, eſtabliſhments* were made againſt it; and that by ſuch who were cried up for the Saints of the earth, men full of *holy pretences, pretended revelations, Sabbatarian zeal*, and extraordinary *impulſes of the ſpirit*; yea, enacted it was that none ſhould be a Builder, that did not diſavow this ſtone; none ſhould bear office, handle the ſword, or have benefit of Law, that did not *engage* againſt *King and Lords*;

Lords; yea, it was defined *treason*, and made death by pretence of Law, so much as to pray for the Head of the corner; and yet for all this, he who *sitteth in heaven hath laughed them to scorn*; he whose wisdom will admit no defeat, he hath broke their bands in sunder, and maugre all Conspiracies and devices of Usurpers, Traitors and Tyrants; *The stone which was thus refused, is become the Head of the corner*, and it is the Lords doing, his counsel, his wisdom did it. *Serm.* 8.

Lastly, it is the Lords doing, for not onely *his goodness*, and *his wisdom*, but *his power* is eminently seen in it.

It is well known, to keep our Soveraign from being what he is, to keep the refused stone from being Head, there was as great a power, as flesh and blood could well raise: there was formidable, and whole armies, armies that feared not to fight, men victorious enough, and expert in war; so that indeed the Kings friends, and such as would have raised up this despised stone, they were like *Israel* under the Philistin tyranny, *They had nor sword nor spear*, they had not so much as 19. 1 Sam. 13.

Serm. 8. as a leaver left them, all the power was in the enemies hand; and when so, then it appears was Gods hour (to use an abused phrase) *to bare his arm*, and to shew his power: For,

Hosea 1. 7. It is is thus written, *I will have mercy upon the house of Judah, and will save them; but observe how, not by bow, nor by sword, nor by battle, by horses, or horse-men, but I will save them by the Lord their God.*

The mercy which we this day bless God for, it is a mercy done to the house of *Judah*, and done (blessed be his name for it) neither by bow, nor by sword, nor by battle, by horses, or horse-men, but *even by the Lord their God.*

The Lord our God he hath shewed *his power*, not by breaking *the bow*, or snapping *the spear in sunder*; but which is a much more admirable efficacy, by *turning* the *hearts of his people*, by bowing the hearts of thousands, and ten thousands, as the heart of one man; to call for that stone which they had refused, and to place it, where in all right and justice it ought to be, *Caput Anguli*, the Head of the corner.

Amongst

Amongſt us men, ſuch is our power that we can fetter the *feet*, bind the *hands*, and bridle all *outward violence*, (for when a ſtronger cometh, the armed man is conquered) but a power over *the heart*, that we have not, the power of hearts it is in his hands only, who made the heart; and therefore I conceive, that that is much more the Lords doing, which is done by *hearts*, then that which is done by *hands*. *Serm.* 8.

The Prophet *Daniel* myſtically preſenting the ſtone in my Text, he calls it, *A ſtone cut out without hands*. Dan. 2. 34.

Albeit the bleſſed Virgin was inſtrumental to the conception, breeding, and bearing the King of the Jews; yet being the Holy ghoſt was the onely active and prime principle, he is called to Gods glory, a ſtone cut out without hands.

Even ſo albeit toward the reſtitution of our Soveraign, there have been glorious and honourable inſtruments; yet there hath been ſo much more of heart, o're there hath been of hands, ſo much more of God, o're there hath been of men, that we may well to the glory of Gods power ſay, Our rejected

Serm. 8. ſtone was ſet in his place, our refuſed ſtone he was made Head of the corner, even as the ſtone which was cut out of the mountain, *ſine manibus*, without hands; and therefore it muſt needs be the Lords doing!

Pſalm 74. The prophet ſadly complains, that at the deſtruction of the Temple, *The enemies roared in the midſt of it, they caſt fire into the ſanctuary*, yea, they broke down the carved *works thereof with axes and hammers*: But at the erection and building of it, *There was neither hammer nor axe, nor any tool of iron heard in the houſe, while it was in building.*

Verſe 4, 7. 6. 1 King. 6. 7.

Now this is juſt the emblem of our ſad, and our glad condition; for when our *Caput Anguli*, when our Corner ſtone was rejected, deſpiſed, and taken down, then the enemies roared, fire and ſword, axes and hammers, even went through the land.

But the *Kings ſon* (though glad to fly out of the land, not having in three Kingdoms where with ſafety to lay his Head) when he was exalted, and made Head of the corner, his raiſing it was juſt like *Solomons* Temple; no

no hammer, no ax, nor any tool of iron; no bow, no ſword, no noiſe, but as *Balaam* told *Balak*, *The joyful ſhout of a King is amongſt them:* And who could do this but the over-ruling power of heaven? who could compaſs this, but God onely, It is the Lords doings; and which is the laſt Conſiderable, *It is marvelous in eyes.* *Serm.* 8. Numb. 23. 21.

III. And this comprehends mans duty, for this his thus doing, *Mirabile in oculis noſtris*, *marvelous in our eyes*: a marvelous work, a marvelous bleſſing in our eyes.

A marvelous work: For that, that ſtone which the Maſter-builders had voted rather *dirt*, then *ſtone*; that that ſtone voted by them no more like to the Head of the corner, then is a *Traitor* to a King, or a *Rebel* to a Soveraign; that that ſtone, to the which every *helping hand* was voted treaſonable, and every friendly Builder a *Rebel*, and a *Traytor*; that that ſtone, which Miniſters were forbid, either *directly or indirectly* for to pray for; that that ſtone, to which it was treaſon to make an approach, or *an addreſs*, ſhould finde Builders to ad-

Serm. 8. vance, and raiſe it up, *Hoc factum mirabile*, this is a work marvelous in our eyes.

Eccleſ. 10. 17. *A marvelous bleſſing too*: For, *Bleſſed art thou, O land, when thy King is the ſon of Nobles, and thy princes eat in due ſeaſon for ſtrength, and not for drunkenneſs.*

Now if it be ſo, that *deſcent* and *temperance* in a King, makes a Land bleſſed, we have then in our King a marvelous bleſſing; for, *He is the ſon of Nobles.*

That daring and unimitable *preſident*! that Son of blood, who feared not to *unhead our corner*, and throw down the moſt precious ſtone, that ever did Head our Buildings; even he (*to the eternal aggravation of his inſolence*) profeſſed, even *that King* was the off-ſpring of many Kings, the 109th of his Nation; ſo that the ſon of ſuch a King, he muſt needs be the *ſon of Nobles.*

We finde in the *Hiſtory of Kings* it never went well, either with *Church* or *State*, when the loweſt of the people were made *Prieſts*, or when God permitted a *Jeroboam*, a ſer-

ſervant, to ſit upon the Throne of his Soveraign: And we have experimented this ſad truth, we have taſted, yea, we were almoſt at the dregs of that bitter cup: But, which is a marvelous bleſſing in our eyes, the poſterous Letters are ſet right, and we have a King which is the ſon of Nobles. *Jerm.* 8. R.C. C.R.

And as we have a King the ſon of Nobles, even ſo we have a King, *Who eats in due ſeaſon for ſtrength, and not for drunkenneſs*: A King, whoſe firſt publick act of regality his Kingdom was acquainted with, it was a Proclamation againſt the debaucht and ſwearing, profeſſing *with what parts ſo ever, they may be otherwiſe qualified and endowed*, they ſhall for them be as reprobate ſtones in his account; ſo that the heading of our corner with ſuch a ſtone, is, not onely a marvelous work, but a marvelous bleſſing in our eyes.

Now without doubt a marvelous work, and a marvelous bleſſing, is not laid before our eyes, that we ſhould ſhut our eyes upon them, or that we ſhould make no reflection, no uſe of

Serm. 8. them; for there is nothing marvelous, but it carrieth the power of an *Ecce* in it, and calleth upon us for to behold it.

Certainly then this work which is the Lords doing, and marvelous in our eyes, it calls upon us:

1. *To rejoyce*, 2. *To be thankful*, 3. *To be obedient*.

First, *To rejoyce*; For if these words relate either *to Davids* exaltation to his Throne (as some) or to *the Son of David*, our Saviours resurrection from the grave; or as we at this time apply them, *to our present Soveraigns* most happy restitution; upon all accounts, the eye may see, what did, and what may joy the heart.

In relation to the two former Senses it is most clear, that this marvelous work, and this Lords doing, it is a matter of high rejoycing; for the very next verse to my Text is, *This is the day which the Lord hath made, we will rejoyce and be glad in it*.

David, and all that loved him, rejoyced to see his day, for it is written, *All Israel gathered themselves unto David in Hebron*; they came as one

one man to anoint *David*, and to rejoyce with him, 1 *Chron.* 11. v. 1, 3. *Serm.* 8.

The ſon of *David* (the moſt certain deſigned by this ſtone) he was depreſſed and exalted; a ſtone rejected, and a ſtone advanced even for our ſakes: he died, and was deſpiſed for our ſins, he was raiſed and made Head of the corner for our *juſtification*: And therefore the memorial of this marveil; the marvelous things done by God for our redemption, may very well create *a Feſtival*, and give Chriſtians (at leaſt at the Feaſt of *Eaſter*, for) to ſay, *This is the day which the Lord hath made, we will rejoyce and be glad in it.* Rom. 4. 25.

And as for *David*, and the ſon of *David*; even ſo, for the ſon of our *David*, for the marvelous things done by God *for our King*, and in him for us, even for theſe we ought for to rejoyce.

It is an old tradition among the Jews, that there was at the building of the ſecond Temple, a *peculiar ſtone* which in the building was oft handed, and as oft thrown out of hand again: But at length when they came either

Serm. 8. to compleat the work, or to leave it a rude and imperfect lump; there was no stone that could do the work, no stone that could fit the corner, and close up the joynts, but that onely.

Now woful experience hath taught our Builders, that such a stone was our Royal Soveraign, *Charles the Second*; like this Emphatical stone of the second Temple, was the onely *Caput Anguli*, the onely Head stone that could close our breaches: And therefore that God of his most gracious providence, would be pleased so to fit us, that through Gods blessing in him we may become an united people: This is matter of rejoycing, and rejoycing in the Lord too; for though it is our comfort, it was the Lords doings, and *Mirabile in oculis nostris*, marvelous in our eyes.

II. Secondly, Whereas worldly intereſt, and present content is a natural motive to stir us up to joy, and rejoycing: This marvelous work requires more than so; not onely joy in our hearts, *but thankfulness to God*; for as all along we must confess it was his doings! it is the Lord who

who hath done *great things* for us! it is the Lord who hath turned our captivity! yea, ſo hath the Lord exalted our rejected ſtone, that we who ſee it done, may for ever ſit amazed, and be even like to them that *dream*: And therefore not unto us, O Lord, not unto us, but to thee we give the praiſe, to thee the thanks, to thee the glory. *Serm.* 8.

1 *Sam.* 12. When *Samuel* had preſented their deſired King unto his people, *Samuel* tells, them the conſideration of the great things which God hath done, it ſhould work in them ſuch a thankfulneſs, as ſhould evidence it ſelf in godly fear, and holy ſervices: For,

Samuel having ſaid, *I will teach you the good, and the right way*; immediately adds, *Onely fear the Lord, and ſerve him in truth with all your heart, for conſider how great things the Lord hath done for you.* 23. 24.

The things that are marvelous in our eyes; this marvelous bleſſing of enjoying without blood, an exiled King; this marvelous work, of ſo ſetting up the Head of the corner, it ſhould

Serm. 8. ſhould teach us to be thankful to our God, and to expreſſe that thankfulneſſe, not onely as *Samuel*, but ſo alſo as our Soveraign hath required, *By cordially renouncing all licentiouſneſs, and profaneneſs, and by becoming examples of ſobriety, and vertue*: and indeed unleſs we all ſo do, we ſhall all be found reprobate ſtones, and very caſt-aways in the laſt day.

Laſtly, Is the reſtitution of our Soveraign, and the making him, who was ſo ſadly rejected the, Head of the corner, the Lords doing, and marvelous in our eyes?

Truly, this ſhould teach every of us our bounden duty to our King, and that is to love, honour, and *obey him for the Lords ſake*, not daring by thought, word, or deed to leſſen, or degrade him, whom the Lord hath made *Caput Anguli*, the onely Supream, the Higheſt, the Head of the corner.

Col. 3. If you obſerve there the commands of obedience, which St. *Paul* gives, to *wives*, *children*, and *ſervants*, you ſhall finde the Lord is made

made a motive to them all, for *Serm.* 8.
ſpeaking to wives he ſaith, *As it is* Verſe 18,
fit in the Lord; ſpeaking to children
he ſaith, *This is well pleaſing to the* 20,
Lord; and ſpeaking to ſervents,
Whatſoever ye do, do it heartily as to 23.
the Lord.

Whence there appears to me a very ſignal difference between *Chriſtian*, and between *Moral* obedience: For, the Wives of *Jews*, the Children of *Turks*, the Servants of *Pagans*; theſe all reſpectively may give as great obedience, as we can; and yet becauſe it is not done upon a Chriſtian motive, becauſe it is not done for the *Lords ſake*; all this obedience as to Gods acceptance, and as to Heaven, is of no value: But the ſame obedience done upon the Lords account, the ſame obedience done by us Chriſtians upon the account of *Faith*, it may bring unto us an everlaſting recompence.

Whereas then that our deſpiſed is become the Head of the corner, is *the Lords doings*, and marvelous in our eyes; our bounden duty is, not as do Pagons, or Turks, to honour

our

Serm. 8. our King for *fear*, to love him for his *bounty*, or to obey him upon *constraint*: But being it was the *Lords doing*, so marvelously (almost miraculously) to invest him in the Throne of his Father! Being it was the Lords doing to quell the mighty, and the Lords doing to set him in his own place; let our obedience be for the *Lords sake*, let our obedience have more of the *Gospel*, then the *Law* in it, let our allegeance have more of the *Christian*, then the *Subject* in it;

Yea, that there may be a perfect period to the *Grand Conspiracy*, both against the *Lord anointed*, and the *Lords anointed*, let our conversation be such as become Christians, and our loyalty such as become Christian subjects: Let us kisse the Son lest he be angry, and let us honour the King, because God hath honoured him: for to Gods glory, and our comfort, we cannot confesse in any better Form, then the words of my Text, ever blessed be the name of God for it;

The stone which the Builders refu-

sed,

sed, is become the Head stone of Serm. 8.
the corner: This is the Lords do-
ing, and it is marvelous in our
eyes.

Soli Deo gloria.

Collecta.

Collecta.

WE return unto thee, O God, as our bounden duty, the ſacrifice of praiſe and thankſgiving, for all thy bleſſings from time to time conferred upon us, beſeeching thee of all, and every one of them to make us more ſenſible, that we may become more thankful: but more eſpecial we praiſe thee for the bleſſings of thy day, and in particular for thy Son, and for our King.

We praiſe, bleſſe, and glorifie thy name, bleſſed Jeſus, that thou wouldſt be pleaſed to become as a ſtone, deſpiſed, and deſpicable for our ſakes; that thou would'ſt though ſo many deſpights, and ſcorns, purchaſe what was to thy eternal perſon no advantage, thee being Head of the corner, head to thine own creatures, Head of Men and Angels: O Lord, this was thy great goodneſſe, and is our greateſt comforts, that we are members of that body, and ſtones of that building, whereof thy own Son is the Head corner ſtone.

And as for thy Son, even ſo we deſire

ſire to praiſe thee for our King to, that thou haſt been pleaſed of a ſtone ſo rejected, and ſo deſpiſed of men, to raiſe him up, and place him in his own place, to ſet him upon the Throne of his Father, and in him to give praiſe, and joy, and comfort to three torn and afflicted Nations.

O Lord, give us grace to remember how for the tranſgreſſions of a land, many are the Princes thereof; give us grace to remember, if we ſhall ſtill do wickedly, as thy ſervant *Samuel* told *Iſrael*, we may yet be conſumed both we and our King.

And therefore, that we and our King may perſevere and continue in thy favour, Lord give grace both to King and people, to fear thee, and ſerve thee in truth, even with all our hearts.

O Lord confirm his Throne, and eſtabliſh it in righteouſneſſe, make his Scepter like a rod of Iron, that may early deſtroy all the wicked out of the land; breaking in pieces like a potters veſſel, all the profane and debaucht, all ſuch who go on in their wickedneſſe, all ſuch who neither

fear

fear their God, nor their King; make us all according to thy word, obedient to thee, and to thine anointed, that ſo peace and truth, love and plenty may dwell amongſt us, and deſcend from us, even to ſucceeding generations; all which we beg for his ſake, who is the Head of the corner, Jeſus Chriſt, to whom be all honour and glory now and for ever.

TRINITY COLLEGE
LIBRARY
CAMBRIDGE

FINIS.